

Mainly About People

The Governor of South Australia has endorsed the nomination of **Mr Max Hart**, a former C.M.S. missionary and a teachers' college lecturer, as a trustee of Holy Trinity, Adelaide, succeeding Professor Malcolm Jeeves.

Mr Stan Hummerston, formerly of the head office staff of the Bush Church Aid Society, has been appointed Administrator of the diocese of North-West Australia. He will live in Geraldton, W.A.

Rev. James A. Grant, Domestic chaplain to the Archbishop of Melbourne since 1966, has been appointed chaplain of Trinity College, University of Melbourne from February 16, 1970.

Very Rev. Harold P. Fawcett, dean emeritus of St. David's Cathedral, Hobart, since 1958, died in Melbourne on September 4. He had been dean of Hobart 1942-58.

Rev. Wilfred S. Dan, vicar of Clifton Hill (Melbourne) 1958-65 and who had been living in retirement, died in Melbourne on September 20.

Rev. Canon William K. Deasey, Director of Chaplains (Sydney), has been appointed to the oversight of St. Michael's, Flinders Street, in addition to his present appointment.

Rev. John R. Merriment, curate of Lalor Park (Sydney) since 1965, has been appointed chaplain at Norfolk Island.

Rev. Herbert R. Smith, rector of Emmanuel Church, Lawson (Sydney) since 1962 has announced his retirement from April 15, 1970.

Rev. Ephraim Gebadi has been appointed precentor of All Souls' Cathedral, Thursday Island (Carpentaria).

Rev. Michael Martin, chaplain at Edward River (Carpentaria), has been appointed archdeacon of Cape York Peninsula.

Rev. Wilhelm L. Rehnitz of Badu Island (Carpentaria), has been appointed a canon of All Souls' Cathedral, Thursday Island.

Rev. P. L. Burgess, rector of Mansfield (Wangaratta) since 1964, has been appointed rector of Wodonga from late November.

Right Rev. Alan Alexander Buchanan (62), Bishop of Clogher, has been elected Archbishop of Dublin and Primate of Ireland. He succeeds Most Rev. George B. Simms who has become Archbishop of Armagh and Primate of All Ireland.



John Calvin (1509-1564) (seated) and Philip Melancthon (1497-1560) leading Protestant reformers of France and Germany who greatly influenced the English Reformation.

Adelaide comment on Australia '69

FURTHER COMMENT by evangelicals on the new experimental Communion service "Australia '69" have come from Rev. Lance Shilton, rector of Holy Trinity, Adelaide. He writes:

I have a strong preference for the 1662 Service because I believe that when this is faithfully followed, it is as satisfactory today as far as spiritual inspiration is concerned as it was when first compiled.

I believe that any revision should be conservative. Generally speaking, however, the draft has many new and helpful features, although I miss the clear statement of the "Comfortable Words." The alternative suggestion which could be interpreted as prayers for the dead, seems harmless enough in itself, but ambiguous. Why is controversy provoked on an issue such as this when the 1662 Prayer Book itself is unambiguous?

I favour the introduction of an Old Testament Lesson except that this could have the tendency of the Holy Communion service replacing Morning or Evening Prayer.

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enclosing copies of references and details of church affiliation.

hot line

Round-up of church press comment

English Churchman carries the heading "Authority of Scripture is main Articles issue." It goes on "commitment to the Articles enforces commitment to the supreme authority of Scripture." **Diocesan Digest** (Singapore and Malaya) notes that Malayan members of synod have met in Kuala Lumpur and sent recommendations to the Archbishop of Canterbury about the appointment of a bishop for the diocese of West Malaysia with Kuala Lumpur as the see city.

New Life reports that Rev. Gilbert McArthur, principal of the New Guinea Leaders' Training College, told the annual meeting of the Evangelical Alliance of the South Pacific Islands that there was an urgent need in New Guinea to "evangelise the missionised."

The **Church Times** quotes Bishop Ralph Dean, former Executive Officer of the Anglican Communion as saying that "the church as it is structured today may have ceased to exist by the end of the next ten years." We hope he proves

correct. The **Church of Ireland Gazette** carries an article by Rev. R. J. Coates titled "Goodbye to the confessional?" It draws attention to the widespread dissatisfaction within the Roman Catholic Church at the practice of confession. It tells of the growth of new and rather Protestant practices within the Roman Church. Yet some people have been trying to fool us for nearly 100 years that we need the confessional.

The **Catholic Weekly** carries an interview with our Primate, the Archbishop of Brisbane who retires next year. The Primate is uncertain about what he'll do when retired and he says he would love to keep serving in Australia. But if nothing offers, he says that he "may go back to England." But as a bachelor, he pulled up his English roots when he left there in 1936 to become bishop of New Guinea. Quite a dilemma.

Mia-Mia (Mothers' Union) on cigarette advertising — "What a pity we can't turn the tables on him — a weedy character,

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standing in a cemetery, spluttering between puffs. "This is Marlboro country." Melanesian Messenger carries a letter from Mr Makoto Nomana which says: "Mr Legua also referred to the idol hanging above the altar as resembling a heathen from the New Guinea highlands. He reckons this artifact makes the church look silly and barbarous." (The "church" is the new cathedral at Honiara). The editor has to intervene at this stage with the comment on "idol" — "The figure is not an idol. It is a brown Christ. Our Lord was not white nor black." Settles the issue quite nicely.

Q'land Premier's Prayer Breakfast

HON. J. BJELKE-PETERSEN, Premier of Queensland, held a Premier's Prayer Breakfast at Brisbane's largest motor inn on Saturday, September 27.

It was sponsored by the Brisbane Christian Business Men's Committee and was attended by many M.P.s, the Police Commissioner, and many State and civic dignitaries.

In greeting the 200 men present, the Premier said that he got a great deal of strength from God's Word and was thankful to his parents for encouragement in daily Bible reading. "I know many who don't place much value in the Bible, but it has meant a great deal to me in many ways," he said.

An address was given by Mr Laurie Storey, Vice-Mayor of Toowoomba, Queensland's second largest city.

Mr Storey maintained that our modern life and philosophy is to put off any serious thought as to our relationship with God and His claim upon our lives: "heaven can wait," men say. But God's Word says "Now is the day of salvation." Jesus Christ is the only One who can assure a man of peace in the heavenly presence of God.

After the breakfast there was a period of quiet and informal discussion and also counselling. C.B.M.C. is a non-denominational organisation of laymen who feel obliged to share their faith with business and civic associates. There are committees in almost every city in Australia.

THE HOME MISSION SOCIETY

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511 Kent Street, SYDNEY, 2000.

Copies of references and details of church affiliation should be included.

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Applications close October 31, 1969.

Telephone 61-3946 or 61-3214 for further information.

PRAYERS FOR REFORMATION SUNDAY

Almighty God, who through the preaching of your servants, the blessed Reformers, has caused the light of the gospel to shine to all the world; grant that we, knowing its saving power, may faithfully guard it and defend it against all enemies, and joyfully proclaim it, to the salvation of souls and the glory of your holy name; through Jesus Christ our Lord, Amen.

Eternal Father, we give you thanks and praise for all the generations of the faithful, who, having served you here, are now with you in glory; and we beseech you, enable us so to follow them in all godly living and faithful service, that hereafter we may with them behold your face, and in heavenly places be one with them for ever-through Jesus Christ our Lord, Amen.

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THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER—EIGHTY-NINTH YEAR OF PUBLICATION

No. 1450 October 30, 1969

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Price 10 cents



Martha Nixon with Gus on CETV's The Whatsaname Show. Story page 2.

Sydney synod decisions

PROVISIONAL cathedrals are to be set up at Wollongong and Parramatta by ordinances passed at the Sydney synod which met from October 13 to 17 in St. Andrew's Cathedral Chapter House. Over 700 clergy and laity were members of this first session of the 35th synod of the diocese.

By ordinance, St. Michael's, Wollongong, and St. John's, Parramatta, historic churches in their own right, are to be provisional cathedrals of the two areas which will become separate dioceses within the next decade. Both will continue to be parish churches of their areas and the present rectors will continue in office but will be called the Senior Canon of the concerned provisional cathedral. A chapter will be set up in each provisional cathedral consisting of the archbishop, the bishop in the area, the archdeacon, the senior canon, three clerical canons and eight lay canons.

Synod strongly supported the Archbishop in his opposition to any change in State laws which would make available abortion on demand or as a means of population control. It also supported a motion of Bishop Begbie asking the Federal Government to conduct an expert inquiry into the needs of infants, primary and secondary education in all schools of the nation. Canon Alan Langdon, diocesan Director of Education, had a resolution passed, urging the State government to restore the provision for general religious instruction at junior secondary level. His motion told of co-operation

Archbishop for South Australia

IMPORTANT changes in the episcopacy in South Australia will take place in the next few years. By June of next year the State could have two new bishops and by 1973 it may become Australia's fifth province with an archbishop of Adelaide as metropolitan.

A bishop is to be elected for Willochra diocese to succeed the Right Rev. Thomas E. Jones who retires this month. The second new bishop will be elected for the new diocese of The Murray which was set up by General Synod last month.

The Murray diocese will include the whole of the South-East portion of the State and will include the river towns of Morgan and Renmark, Mount Gambier, and most of the Adelaide Hills except Crafer's. Its Anglican population will be 43,120 and it will have 28 clergy.

An Anglican province must have at least three dioceses and so by next year, South Australia will fulfil this condition. In 1970 its three bishops could meet to agree to the formation of a new province. This would have to be submitted to General Synod which may meet in 1972 or 1973.

TWO CURATES at St. Luke's, Toowoomba, have had their licences revoked by the Archbishop of Brisbane. Reasons given by the rector, Archdeacon Arthur Lupton, were that "people were leaving St. Luke's because of their appearance and attitude."

The suspension of the two young clergymen, Rev. Ian Parry, aged 28, and Rev. Malcolm Bell, aged 25, was widely reported by Australian Press and radio. Both trained for the ministry at St. Francis' College, Brisbane, and they had only been a short time in orders. Mr Parry was ordained in 1966 and Mr Bell in 1968.

The trouble had been brewing for months and both the rector and the Archbishop had discussed the problems which the young men had been having in their ministry without effecting any change in their attitude.

Mr Parry had caused a stir by attending the Brisbane synod with his long hair and in non-clerical attire. Both wear their hair long and have dressed casually while carrying out parish duties. It is reported that the headmaster of the local grammar school finally refused them permission to give religious instruction in the school because of their appearance.

Help for organists

A SUM OF \$100 is to be set aside each year by the diocese of Wangaratta to provide four scholarships for organists. It is hoped this will enable them to have a course of training in the special techniques of organ-playing.

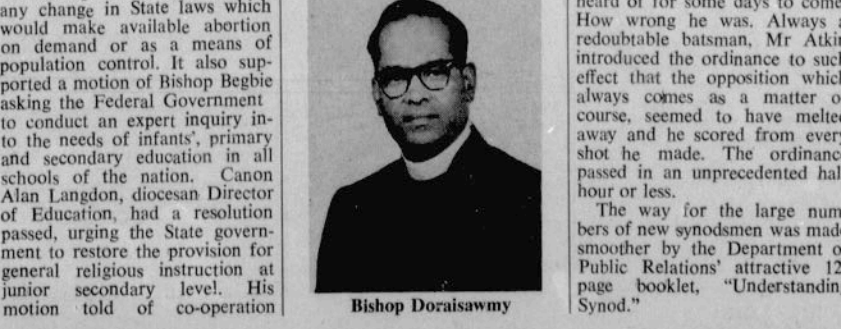
This is the result of a motion moved in synod by Rev. James Trainer. Parishes using the scheme may contribute to the fund which has been set up to help improve the musical standard in the diocese.

Bible College expansion

ACCOMMODATION for an extra 20 women students is being planned by the Sydney Missionary and Bible College at Crofton, N.S.W. At present the College is full and the expansion is planned to meet the increased enrolments that are expected in 1970. The new building will be behind the vice-principal's residence at 27 Badminton Road and will be of brick construction. The ceiling will be of concrete slab, allowing for an additional floor or floors when further growth takes place. Recently the College was given \$500 for new books for the library. There has been considerable expansion of the college library over recent years.

Indian bishop to Melbourne

AN INDIAN bishop, who was converted to Christ at a Christian Endeavour meeting at an Anglican church in India, is coming to Australia in January for the National Christian Endeavour Convention in Melbourne. He is Right Rev. Solomon Doraiswamy, Bishop of Tiruchy-Tanjore in the Church of South India. As president of the Indian Christian Endeavour Union, he will be a principal speaker at the 33rd National C.E. Convention in the Melbourne Town Hall, January 9 to 16.



Bishop Doraiswamy

PRIMATE SUSPENDS CLERICS

BRISBANE, Tuesday — Two of the three junior curates of St. Luke's Anglican Church at Toowoomba have been suspended by the Archbishop of Australia, Archbishop P. N. W. Strong.

The reason given is that they were "grossly negligent" in their appearance and attitude. The curates are Rev. Ian Parry, 28, and Rev. Malcolm Bell, 25, married.

The city curates are the Rev. Ian Parry, 28, married with one child, and the Rev. Malcolm Bell, 25, married.

NO VACANCIES

Mr Parry is a priest, and Mr Bell a deacon, both with marriage licences.

Archbishop Strong said it was clear they were not competent.

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English bishop inducts W.A. rector

THE BISHOP of Blackburn, Right Rev. Charles R. Claxton, inducted Rev. William Smith into the parish of the Murchison (North West Australia) in September. The Bishop and his wife travelled 1300 miles by car in four days to five centres for the induction service.

Rev. Gordon Williams, rector of Northampton and rural dean of the Victoria districts, travelled with the party as driver and mechanic.

It is probably rare that a rector is inducted into five different centres in a parish and rarer that the service is taken by an English bishop.

TV reaches adults

THE CHURCH OF England Television Society is a surface-scratcher in the wide-open field of mass media.

"Our job is not magnificent," says director Clifford Warne, "but we would like it to be."

C.E.T.V. want to enter the adult field from children's shows, where they have been highly successful. They are planning two series of half-hour shows for adults to prove how effective TV can be for communicating the Christian message.

One series, shown on Channel 9 on Sunday evenings from September 21, is "Something To Sing About," the most elaborate religious show on TV anywhere in Australia.

Requests for this show have been coming into C.E.T.V. office in Sydney from other States, and more than a quarter of a million viewers will see each of the shows.

They feature the Young World Singers and soloists Martha Nixon and Clive Way. Martha is compere, Clifford Warne producer and Tony Chen director.

Sets for the show include a full-size music room set up in Studio 2 at Channel 9 at Willoughby. Period furniture, piano,

drums and seating for the 15 singers set the stage for a full-scale musical half-hour with well-known hymns and modern Gospel songs.

It aims to attract viewers of every age. The songs tell of the work of Christ on the cross, the power of God to change lives, and the results of being a Christian.

Up to now, most of C.E.T.V.'s local programs have been for children. In the very successful Wotsa-Name Show on Tuesdays and Wednesdays at 4.25 p.m. on Channel 7, many thousands hear messages based on the Bible

Gambling Casino rejected

STATE CABINET reaffirmed its decision on September 29 not to allow gambling casinos in Queensland.

The Premier (Mr Bjelke-Petersen) said Cabinet considered the



The Premier of Queensland, Hon. J. Bjelke-Petersen.

proposal submitted by Sydney bookmaker Mr W. S. Waterhouse for a thirty million dollar hotel-casino on the Gold Coast. Mr Bjelke-Petersen said that Cabinet could not justify the Waterhouse proposal; Cabinet reaffirmed its opposition to casinos.

Within days of election earlier this year, the Queensland State Cabinet has been under constant pressure from Government backbenchers and Party supporters for a change of policy.

Mr Hinze, Country Party member, said that Cabinet should not make the final decision; it should be considered by the Government coalition parties as a whole. Mr Hinze raised the issue in the joint Government party room on October 8.

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EDITORIAL

Special people

"SPARE A THOUGHT for the Anglican Communion," said George Luxton, Bishop of Huron, Canada, in a recent article. The Bishop, who is not unknown to us in Australia, was urging the Church of England in England to get behind Lambeth resolution 69 which seeks to set up an Anglican Consultative Council. England is very reluctant to do so and seems quite bored by the proposal.

At a time when Christians are finding their common unity in Christ and not in structures, a further attempt to set up inter-Anglican structures seems to us to be of dubious value. For some years we have had a bishop as Executive Officer of the Anglican Communion and under this new proposal, Bishop Howe is to be Secretary-General of the A.C.C.

At General Synod, the Bishop of North-West Australia in one of his more impish moments said that the synod was a "discussion of the irrelevant by the incompetent." Perhaps General Synod's accepting of the proposals for the Anglican Consultative Council was one of its irrelevances.

It has been from its inception the brain-child of Bishop Luxton, who has said, and we reported his statements at the time, that he wants the Executive Officer and the proposed Council to have real powers and authority. He got the proposal through Lambeth, complete with a constitution. Our General Synod accepted this constitution because it had no option. It had to take it or leave it and since time was running out, it took it.

The proposed A.C.C. will initially consist of 46 members, headed by the Archbishop of Canterbury. The members will be very special people, special people and a few people.

Very special people are bishops. There will initially be 21 of them. Then there will be the special people. They are the lower orders of clergy. There will be at least five of them and there could be 20. Most likely there will be about 15.

Finally come people—ordinary people—the people who in their millions make up the Church of God on earth. The A.C.C. will have five of them. It could stretch to a few more but the constitution takes care to ensure that they will always be far outnumbered and outvoted by the bishops and the other clergy.

Lambeth, you see, was for bishops only. And while Bishop Luxton and many other clergy talk about the ministry of the laity, it's quite a different matter when it comes to putting them on a supposedly important body like the A.C.C. People can be trusted to do the right thing when they are overawed and outnumbered by very special people and special people.

The A.C.C. is going to cost money to set up and to keep going. More and more money probably. People will be expected to pay. Diocesan synods will be asked to vote their share. People should keep this in mind.

These distinctions are unknown in the Bible. You either belong to the people of God through Christ or you don't. All are sinners, saved by grace.

A more untimely and ill-conceived proposal could scarcely be imagined. If General Synod members were not nodding when this was passed, then its passage lends some point to Bishop Witt's caustic remark.

It would be better for the Anglican Communion if the proposal never got off the ground.

GENERAL SYNOD ELECTIONS

VOTING IN the contested elections at General Synod was as follows:

STANDING COMMITTEE

Three Members of the House of Bishops

Elected. Housden, Rt. Rev. J. A. G., 17; Reed, Rt. Rev. T. T., 15; Kerle, Rt. Rev. R. C., 14.

Not Elected. Rayner, Rt. Rev. K., 8; Shevill, Rt. Rev. I. W., 8; Hardie, Rt. Rev. W. A., 7.

Nine Members of the House of Clergy

Elected. Macdonald, Rt. Rev. T. B., 78; Begbie, Rt. Rev. H. G. S., 77; Delbridge, Rt. Rev. G. R., 74; Warren, Rt. Rev. C. A., 71; Thomas, Very Rev. T. W., 70; Porter, Rt. Rev. R. G., 66; Bleby, Ven. J. R., 54; Wetherell, Very Rev. E. W., 52; Webber, Very Rev. E. M., 51.

Not Elected. Renfrey, Rt. Rev. L. E. W., 48; Dain, Rt. Rev. A. J., 47; Oldmeadow, Ven. R. H., 42; Harmer, Canon L. G., 39.

Nine Members of the House of Laity

Elected. St. John, Mr R. T., 71; Bleby, Judge G. E. H., 70; Barnes, Mr C. W. H., 69; Bryson, Dr A. M., 65; Littleton, Mr T. G., 64; Atkin, Mr Stacy, 63; Gee, Mr W. S., 63; James, Mr A. G., 62; Bearham, Dr G. B., 57. Not Elected. Bailey, Mr P. R. B., 55.

BOARD OF ELECTORS FOR THE PRIMACY

Twelve Members of the House of Clergy

Elected. Arnott, Rt. Rev. F. R., 79; Harris, Ven. A. W., 74; Falkingham, Very Rev. J. N., 7; Warren, Rt. Rev. C. A., 71; Thomas, Very Rev. T. W., 70; Begbie, Rt. Rev. H. G. S., 68; Delbridge, Rt. Rev. G. R., 68; Arnold, Ven. W. Chas., 62; Renfrey, Rt. Rev. L. E. W., 62; Wetherell, Very Rev. E. W., 56; Porter, Rt. Rev. R. G., 52; Bleby, Ven. J. R., 48. Not Elected. Holt, Canon W., 42; Butler, Canon N. B., 41; Dain, Rt. Rev. A. J., 39; Reglar, Canon G. J., 38; Harmer, Canon T. G., 37; Knife, Ven. J. A., 34.

BOARD OF ASSESSORS (SPECIAL TRIBUNAL)

Three priests elected by the House of Clergy

Elected. Morris, Canon L. L., 72; Reglar, Canon G. J., 69; Church, Canon I. F., 64. Not Elected. Knox, Canon D. B., 52.

AUSTRALIAN COLLEGE OF THEOLOGY

Eight (8) Bishops (not necessarily Diocesans)

Elected. Arnott, Rt. Rev. F. R., 23; Garnsey, Rt. Rev. D. A., 23; Warren, Rt. Rev. C. A., 23; Davies, Rt. Rev. R. E., 22; Rayner, Rt. Rev. K., 21; Reed, Rt. Rev. T. T., 21; Sambell, Rt. Rev. G. T., 20; Grindrod, Rt. Rev. J. B. R., 20. Not Elected. Winter, Rt. Rev. A. E., 11.

MISSIONARY AND ECUMENICAL COUNCIL

One (1) Bishop Elected by the House of Bishops

Elected. Shevill, Rt. Rev. I. W., 13. Not Elected. Rayner, Rt. Rev. K., 10.

One (1) priest Elected by the House of Clergy

Elected. Barker, Canon E. A., 46. Not Elected. Sharwood, Canon A. L., 37.

ARMED SERVICES BOARD. Three clergymen Elected by the Houses of Clergy and Laity together.

Elected. Clark, Canon T. R. H., 136; Dain, Rt. Rev. A. J., 133; Gee, Rev. T. G., 104; Not Elected. Reglar, Canon G. J., 98.

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Darlinghurst, Sydney, 2010

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F. M. WILDASH Organising Secretary

EVANGELICAL VIEWPOINTS

Can we be sure?

SOLDIERS are not renowned for being soft or gullible. They are usually hard headed and hard hearted. They are "tough tough individuals. They have to be."

It is even more amazing then when we read in Matthew 8:5-13 of a soldier, a Roman officer no less, who is deeply concerned for his slave. The man is paralysed and in great pain. The officer does not order Jesus to come and heal his slave, as you might expect. Rather he comes to Jesus and begs him to help. Jesus responds immediately by offering to come to his home and heal the man. Then we read these amazing words from the Roman officer: "I do not deserve to have you come into my house; only say the word and my slave will be healed."

The officer knew what authority meant. He had officers over him whom he obeyed. He also had soldiers under him who obeyed him — or else. This is why Jesus was so amazed at the soldier's faith. He was convinced that Jesus had the power to heal if only he would say the word. He did not think that Jesus might be able to help. Nor did he hope against hope that he might. Nor did he ask Jesus to give it a try. The officer knew beyond any shadow of doubt that Jesus had the authority and power. He simply pleaded that Jesus would exercise it for the sake of his slave. It was this sure conviction which Jesus said was the greatest expression of faith which he had yet seen. And the man was healed at once.

Can we be as sure about our

faith as this Roman officer? Can we be sure that our sins are all forgiven? Can we be sure that we are born again of God's spirit and that we have eternal life? Can we be sure that we are indeed members of Christ, children of God and inheritors of the Kingdom of Heaven?

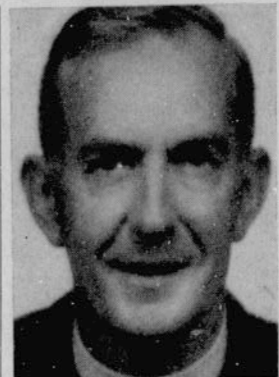
And the answer is, "Yes, we can be sure."

God has promised to bless us and these promises are written in the Bible. He has promised to forgive our sins and to give us freely of his Holy Spirit. It is not presumptuous to believe God when he makes these promises.

The author of this article on Christian assurance is Rev. Robert W. S. Collie, vicar of St. Mark's, Forest Hill, Victoria.

If we cannot believe God, who can be believed? To disbelieve God is to make him out to be a liar. To believe is to take God at his word. We can be sure, because God's promises are sure.

And when God makes promises, he always keeps them. God promised to bless us and He has blessed us in His Son Jesus Christ. Our sins have cut us off from God but God longs to have us back. So he sent his own Son to suffer the death our sins deserve in our place. Christ's wonderful cry from the cross, "It is finished" is meant to reassure us. Now we are forgiven



Rev. Bob Collie

by God, not because of anything that we can ever do, no one can be good enough for God, but by trusting in what Christ has done for us, once and for all time on the cross. We can be sure because it doesn't depend on us, but on God's Son.

And God has given us freely of his Holy Spirit. This is his greatest gift — the gift himself. He lives in us to convince us that we are really his and to change us for the good.

So when asked, "Are you a Christian?" do not say, "I think so," or "I hope so," or "I try to be." Because our salvation is all of God's say, "Yes, thank God, I am."

Church built by hard labour

ST. PAUL'S CHURCH, Tamworth, in the Armidale diocese stands as a monument to the hard labour of many of its men.

The present church dominates the centre of the city from a hill above the bridges. It takes the place of the small church built in 1857. In 1951 work began on more than 90,000 cement blocks, a colossal voluntary effort. Professional men built the church with the help of volunteers, especially the vicar, the Rev. Canon G. A. Baker.

The church, seating 600, was more than full for the dedication in 1958. Many of the cement blocks were hand-made to suit the abundance of Norman arches in the building. It is a very solid construction. The present vicar is the Rev. Canon T. J. Hayman.



New College opened

New College, a \$1 million Church of England establishment at the University of New South Wales, Kensington, was officially opened by the Governor-General, Sir Paul Hasluck, in the presence of the Archbishop of Sydney, on Sunday afternoon, October 12.

The college provides accommodation for 210 students, each with a study bedroom, on three floors above the ground floor, which contains the communal facilities, including the main dining hall, which seats 240.

More than 200 men have been in residence since March. Eighty are from overseas, mainly from South-east Asia; 80 are from N.S.W. country areas; and the rest are from Sydney and interstate.

The Master of New College is the Rev. Noel Pollard, M.A., and the Dean is Mr Philip Grouse, a senior lecturer in the faculty of Commerce at the university.

New College is the first of a series of affiliated colleges, planned for other universities in the Sydney area by the New University Colleges Council, a company incorporated by the Church of England and with the Archbishop of Sydney as its chairman.

CROSSWORD PRIZES.

Book prizes for Bible Crosswords have been sent to: Crossword no. 3 — Miss J. Kemmis, Miss Jenny Fraser; Crossword no. 4 — Miss E. Pratt, Mrs L. Potter.

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Notes and Comments

BALL CAUGHT

The Administrator of Perth diocese must have been considerably embarrassed to have publicly announced that a long standing engagement to be at the Anglican ball at Medina (in the diocese) prevented the Governor of W.A. and Lady Kendrew from being present at the enthronement of Archbishop Sambell in St. George's Cathedral. Efforts to overcome the situation came to nothing.

Anyone who knows country towns realises that for years past, the "Anglican Ball" has been the event of the social season. Tremendous efforts are made all through the year to ensure its success. Nothing looms quite so large in parish life. It seems to have been more important in Medina than gathering in a prayerful welcome to their new archbishop.

We admire the courage of numbers of bishops in Australia who refuse point-blank to receive debutantes at parish balls. A tradition has built up over 30 or 40 years in some places which expects the bishop to come year-

ly and be the social lion. It is about time we let it die.

The times demand that the church in country towns as elsewhere began to show signs that its deepest concern was to make known the Holy Spirit's power to change men's lives and give them such a deep love for Christ that there was no time left over for the futile effort of the Anglican ball.

The incident in W.A. shows how superficial parish thinking can be and how low its priorities.

DOWN-TURN

Students in Baptist theological colleges declined from 125 to 163 in 1968. It is expected that 1969 will reverse this trend. The Australian Baptist Missionary Society has drawn up a missionary budget of \$276,000 for 1969-70 and a deficit of \$14,000 is provided for. The deficit for 1968-69 was \$15,000.

Queensland Presbyterians have called "crisis" and have asked for special prayers for revival in 1970. No new projects are to be undertaken because income barely meets present needs in the State. In 1970, only six students will be in training for the ministry in Queensland. Net membership increase for the year was given as 16. Sunday school enrolments have slumped badly. Missionaries may have to be withdrawn for lack of financial support.

SATISFYING SERVICE

A writer in the Adelaide Church Guardian has some things worth saying about Morning Prayer which will awake an echo in many hearts:

Except for a few lingering lights among the parishes of this Diocese, when did the average parishioner last have regular opportunity to partake of Morning Prayer as public worship? A generation has grown up amongst us without knowing the joy of singing the Te Deum and to whom the Venite's invitation and the Benedictus' song of fulfillment are equally unknown. There could be no point, surely, in the excision of this first service in the Prayer Book.

THOSE TITLES

It is gratifying that people everywhere in Australia are questioning the church's use of honorifics of various kinds. A layman writes in the Anglican Messenger (W.A.):

"I wonder if you would allow me to express the mounting impatience I feel at the way churchmen surround themselves with titles. It takes a delicate tread to steer a straight course through the differences between the Most Reverends, the Very Reverends and the Right Reverends and those who are merely Venerable; between His Eminence and His Beatitude.

How on earth has all this come about? Who decided that whereas the chief Rabbi only achieves the title of a Dean and is known as the Very Reverend, the Moderator of the Presbyterian Church who scorns the title of Bishop, is addressed by the episcopal Right Reverend?"

Does anyone really care for all this? It seems to those outside the church to be a game of one upmanship when clergymen add various kinds of superlatives when they change their jobs.

How on earth did the Christian ministry become entangled in all this when Christ himself eschewed even the title of Teacher, for he said, all are learners and titles belong to other people "but it shall not be so with you."

In the same issue, the new Dean of Kalgoorlie gives an explanation of his position as dean and concludes:

"I would not like it to be thought that I am using the titles of 'Dean' and 'Very Reverend' without proper authority for doing so."

We are not aware of any "proper authority" which confers the right to the honorific "reverend" or "very reverend" or "most reverend" for that matter. Already some of our clergy are refusing to use them at all and we are not aware that any of them have been told that they are flaunting "proper authority."

The London "Church Times" customarily refers to archdeacons as "Mr Smith." What would happen in Australia if we failed to say "Mr Archdeacon?"

MONEY HERE

Some time ago various bush brotherhoods and the Bush Church Aid Society met up in Townsville to discuss pastoral strategy in Western Queensland and the Northern Territory. The B.C.A. has an enviable record in ministering to sparsely-populated areas of this land and the five bishops involved in the meeting certainly know this.

It would be exceedingly bad strategy for B.C.A., ever to become a mere supplier of money to hard-pressed dioceses. Its strength has been that it has always sent out men and women with a message, "Australia for Christ." In far-flung places, by means of the railway train, motor car, caravan, aeroplane, hospital, dispensary, hostel and churches in small communities, its men and women have opened the Word of God to all who have come under their ministry.

God has blessed this evangelical ministry and it has always been well-received and it has borne much fruit. The Society has probably never had all the people it needed for this ministry and it has never had all the money it needed. But God has always led it to new opportunities and met its needs.

We hope its opportunities will expand to send its servants to new areas. We hope it will resist the temptation to say we can't send men and women because they are in short supply but here is a money grant. The Society's money should never go to support a sacerdotal ministry and the preaching of "come to church." It will always be pressed to do this but once it submits, it will lose its convictions and the body of goodwill and prayer support it now enjoys.

HOLY WAR

The fire at the El Aqsa mosque in Jerusalem was a tragedy, not only because it is a building of considerable religious and historical significance, but because it has provided the Moslem world with the

kind of excuse it has been wanting. The Arabs have had a "summit" meeting of sorts in Cairo and there is the usual bragging about total mobilisation against Israel and a "holy war."

Few of the Arab states involved have anything to lose in a war in which it is almost certain they will be again humiliated. But their hysteria is highly dangerous because if they move against Israel again, they hope to involve the rest of the world in their destruction. Their blind hatred of Israel is so great that as long as that state is destroyed, their own and the world's destruction matters not at all.

Should war begin, it may well turn into the most unholy war of all time. Christians will be praying that saner counsels will prevail.

There is a holy war being waged already in the Middle East, in Africa and in Vietnam where servants of Christ do battle for the souls of men. These three areas and God's servants and Christ's church there should be upheld, constantly in our prayers. They labour under extreme difficulties.

Through the rectory door

"Rescue the perishing, lift up the fallen. Tell them of Jesus, the mighty to save."

NOT WORDS WE hear very often these days, are they? So I felt challenged when put to the test this weekend. "Mum, there's a man lying on the lawn. Come and see."

by
Ann Devereux

Curled up under the hibiscus he was, still and pale. Heart attack, drunk, or what? Gingerly I tapped his arm, and to my enormous relief his eyes opened. "Do you need a doctor?"

"No, no, I'm all right."

"Had too much to drink, have you?"

"Yes, m'am. I'm all right. Just alcoholic. Don't worry about me."

And there ensued one of those hilarious but pathetic conversations one has with inebriated gentlemen:

"You are the most beautiful woman I've ever seen" (obviously clouded vision).

"Maybe we can help you . . ."

"Yes, my dear, I'm sure you can. Get me a woman just like you . . ."

But he was not a typical down-and-out. His white shirt and tie were clean, his moustache neat and trimmed, his diction good.

And he was a challenge to me. "What do I do, Lord? Do I really have to say something about You? I've often heard nothing worthwhile can be done with people under the influence, anyway . . . although some stories I've read make it seem otherwise! Surely You didn't put this fellow in the rectory garden for nothing? All right, Lord, I'll tell him."

"You know, it's a shame you're wasting yourself like this. The Lord Jesus needs you."

Instant reaction: "Me? What- ever for?"

The rest of the conversation was fruitful, if a trifle muddled! Only a few minutes though, and he fell back into a fitful doze, comfortable in the warm sun. I just pray that when he finally awakes he will remember that Jesus needs him, and maybe the invitation to our church, which was slipped into his pocket, will help him find his way to Him.

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Repulsive

The "Ecumenical Resistance in W.A." letter on the front page of your September 4 issue is a repulsive piece of intolerant dissemination.

If the people of the shire want a building available to all denominations for Christian worship, and are willing as a community to meet the cost by paying extra rates, this is a victory for the cause of Christ, and for Christian unity and Godly love, a victory all the more remarkable in a secular, humanist age.

Variance, emulation, wrath, strife and such like are among the works of the flesh. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (Galatians, Ch. 5).

Which characteristics do the objectors show?

(Rev.) Brian Dooley, Blandford, N.S.W.

Crosswords

You asked if we readers enjoyed Bible Crossword No. 1. I have enjoyed doing all of them and am grateful to the reader who put a lot of time and effort into compiling them.

Thank you for your editorial "It's fun being an atheist."

(Miss) E. Lilley, Pymble, N.S.W.

Prayer for dead

Your editorial of September 18, 1969, raises some issues which merit attention. It must be admitted that in the Old Testament there is no evidence of direct prayer for the dead. It is worth noting, however, that in II Maccabees 12:43-45 there is an example of just that. Now, while the Apocryphal writings are not canonical scripture, and hence cannot be used to prove doctrine, their importance is inestimable. In the New Testament we find at least one reference (II Timothy 1:18) which is equally patient of interpretation as prayer for the dead Onesiphorus, as for him living.

From the Fathers of the first Christian centuries many examples of such prayer can be quoted (often in association with the practice of offering the Eucharist specifically for the same purpose).

Although the Reformation brought a great deal of abuse of this, as of other long-established customs, to the fore, it must be remembered that in the Book of Common Prayer (1549), prayer for the dead was explicitly enjoined, also that Ulrich Zwingli, in his Zurich Liturgy (1525) retained a commemoration of the departed by name (as well as the prayer "Hail Mary").

Many Anglican divines between the reign of Queen Elizabeth I and the revision of the Prayer Book in 1662, insisted on the legitimacy of prayer for the dead, which is not condemned by the Thirty-Nine Articles of Religion. The relevant article, XXII, was originally framed to include such a prohibition, but this was removed before publication. Although one of the Homilies does mention this practice with a degree of condemnation, the Homilies were the work of private individuals, and as such, do not represent the opinion of the Church of England as a whole, nor are they a basis for forming doctrine.

In the vast majority of authorised revisions of the Book of Common Prayer outside the Provinces of Canterbury and York, such prayer is directly permitted, and in some cases enjoined.

With this weight of evidence, it seems to be a "crafty and sophisticated cavillation" (Cranmer) that prayer for the dead

Letters to the Editor

Australia '69

We may smile at the naive and inferiority complex which causes Australian newspaper reporters to ask a newly arrived overseas visitor "What do you

think of Australia?" His answer is either shallow or banal. Yet the same naive appears in your paper whenever it asks Australian evangelicals (why only us, for goodness, sake?) to comment on "Australia '69." Do you not know that any Liturgy can

only be appreciated and maturely commented upon after it has been sincerely and consistently performed for a long enough period to savour its "atmosphere"?

I make the following suggestions:

(a) that you publish the Liturgical Commission's report on how and why this service came to be . . .

(b) then you read Rev. Philip Grundy's little pamphlet, suggesting how this liturgy might be "performed";

(c) that you publish no comments from anyone who has not used it consistently for at least 6 months . . . by which time many of us will be in a much better position to offer mature and honest comment on the service.

(Rev.) Doug. Peters, Gilgandra, N.S.W.

CORRESPONDENTS NOTE

Letters should not exceed 300 words — shorter ones get priority. A recent letter was over 3000 words and several were over 1000. They have been severely cut.

think of Australia?" His answer is either shallow or banal. Yet the same naive appears in your paper whenever it asks Australian evangelicals (why only us, for goodness, sake?) to comment on "Australia '69." Do you not know that any Liturgy can



THERE'S ALWAYS A WARM WELCOME . . .



The very best way to understand the full value of the Church of England Retirement Villages is to visit one. No matter where you live, either in Sydney or on the South Coast, there is a Village close by.

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Healing

Truth has many facets! Circumstances tend to make us focus on one, enlarging it to distortion and causing us to ignore and forget the others. I suggest that this can happen to Christians under the influence of books such as those of Agnes Sanford. They make sweeping statements about faith and healing which no longer bear the ring of truth.

Who amongst us has not been blessed through the witness of profound faith, exercised moment by moment by one who also suffers moment by moment? Many such have had to work their way through the darkest doubts and fears to reach the peace of acceptance. Then, nothing can shake their belief that indeed "He is able to save to the uttermost . . ."

Healing for some and not for others must remain a mystery, but Scripture, biography and experience point to the fact that God can be greatly glorified through, and enjoyed by, His

Continued on page 6



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Accommodation Wanted

YOUNG Woman, 27-years-of-age, requires accommodation with Christian family. Write Box 233 Church Record.

MEETINGS

CLERGY WIVES. The next meeting of the Clergy Wives will be held at Bishopscourt on Friday, November 7th, at 11.30 a.m. Lunch provided. R.S.V.P. to Mrs. Williams, 92-2620.

MEETINGS: Half day of prayer for the Church in India, November 8th, 2 to 5 p.m., at Sydney Missionary and Bible College, Croydon. Sponsored by S.M.F.

ALL SOULS LONDON. A group of expatriates meets in Sydney occasionally. Next meeting end November. If interested please send name and address Box 236 Church Record.

INTERSTATE SERVICES

COORPAROO, St. Stephen's, Brisbane City, Cavendish and Chatsworth Roads. Visitors welcome. 7.50 and 9 a.m. Holy Communion. 11 a.m. Morning Prayer (Holy Communion 1st Sunday). 7.50 a.m. Evening Prayer. Rector Rev. J. Greenwood.

BIBLE COLLEGE RESULTS

The Registrar of the Church of England Bible College has announced the following results (per cent) in the second term examinations, 1969:
Advanced Diploma: Miss A. Gayford 53, (one failed).
Diploma: Mrs N. Marks 84, Mrs J. James 80, Miss R. Hold 74, Miss D. Watts 70, Mrs E. Keynes 69, Mrs J. Gardner, Mr R. A. Good 64, Mr M. Nilson 63, I. M. Thomson 63, D. I. Matthews 62, Mrs V. E. Lewis 54.
Mrs Elaine Keynes (U.S.A.) has been awarded a second class honours diploma on completion of the two-year course.

T.N.C. Results

THE MOORE College Dept. of External Studies announces the following examination results in its external courses:

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High Distinction: Barker, A. C. H., Auckland, N.Z.; Robinson, G., Chatswood; Branson, F. J., Nowra.
Distinction: Gaunson, R. P., Nambour, Q.L.; Lumsdaine, J. R., Wahroonga; Russell, J. M., Woomera; Allen, A. W., Hurstville; Carroll, J. K., Panania; Given, D. K., Christchurch, N.Z.; Payne, M. G., Eastwood; Scott, W. D., Baukhham Hills; Olsen, D., Manly; Payne, M. E., Eastwood; Johnson, M. E., Beccroft; Jensen, D. M., Cromliff; Tinker, R. C., Balmoral Beach; Giles, L. A., Mosman; Allison, J. S., George, Q.L.; Campbell, L. C., Wahroonga; Clark, J. E., Mortdale; Castleden, J., Pennant Hills; Westward, J. S., Ermington; Phillips, P., Neutral Bay; Nelson, G. K., Katoomba; Rawson, M. J., Mosman; Cooke, K. B., Mortdale; Fyfe, P. J., Guildford; Garratt, S. A., Klamia; Lawry, M. A., Cremorne; Walker, E., Balmoral Beach; Ayle, J. S., High Street; Bailey, I., Carlingford; Higginbotham, J., Mile Mile; Knowles, I. B., O'Halloran Hill, S.A.; Hanlon, D. S., Wahroonga.
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LETTERS

Continued from page 5

suffering ones; and is not this "the chief end of man" as our Presbyterian friends would say? It must add that most careful thought should be the forerunner of any remark made to a sufferer about faith and healing. Some knowledge of the person and the illness is necessary as a guide to what we say and do.

Lois Meyer,
Roseville, N.S.W.

Prayers for dead

Mr R. Braun's definition of prayer (Letters, October 16) as "an honest expression of our hearts" is not complete. Prayer is certainly linked to the desires of our heart, but these desires must be guided and disciplined by truth for them to become prayer in the Christian sense.

The truth which is to guide and discipline our prayers I take to be the revealed truth of God Himself, recorded in the Scriptures.

For example, the desire of my heart may be that a friend be healed of some affliction, but my prayers for that person will be guided and disciplined not only by the desire of my heart, but by the truth of God's sovereignty.

Concerning prayers for the dead, the truth of God clearly indicates that a person who has died with a living faith in Christ has gone to be with Him. This truth calls forth my praise to God and my heart feels that that person has attained what I only desire. There is no need to pray for him, as if he lacked.

When there is some doubt about a dead person's standing with God, my heart's desire may be to pray for them to have a further chance to be reconciled to Him—but God's truth disciplines that desire by reminding me of the sobering fact that the choice for eternity is made in this life.

The truth that the dead are beyond our prayers is a sobering one, but if it is truth, it must guide and discipline our desires. The area of debate (if there is to be one at all) must be the truth of the matter, not the desires of our hearts alone.

R. Buckland,
Northmead, N.S.W.

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apologia for biblical Christianity takes him through supernaturalism, miracles, the person of Christ, the resurrection, religious experience and the character of the Bible. For scripture teachers, ministers, and parents with inquiring children, Bernard Ramm has written a most useful book.

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Mainly About People

Rev. Donald Francis, rector of Quorn (Willochra) has resigned from December 8 and will undertake further study in England.

Rev. Leo Buckman, formerly Bible Society secretary in New Guinea, has been appointed secretary for Tasmania. He has been acting secretary there for the past six months.

Mr J. J. Wheatley, registrar of the diocese of Wangaratta since 1957 and who has served in the registry since 1937, will retire at the end of this year.

Rev. Stuart M. Young, curate of St. Peter's, Box Hill (Melbourne) since 1966, has been appointed vicar of Holy Trinity, Balclutha.

Rev. Albert E. Bellamy has been appointed rural dean of Frankston (Melbourne) from October 3.

Rev. Eric R. Baldwin, vicar of Holy Trinity, Surrey Hills (Melbourne) since 1965, has resigned to work with the Bush Church Aid Society at Wilcannia (Riverina).

Rev. Allan G. Daw, rector of St. Cuthbert's, Prospect (Adelaide) since 1958, will be inducted to St. Agnes', Grange, on November 21.

Rev. Wilfred E. Dennis, rector of the Church of the Resurrection, Loxton (Adelaide) since 1965, has resigned from October 31.

Ven. Gordon Lovegrove, archdeacon of North Gippsland, died suddenly in Sale, in September. He had spent his entire ministry of 44 years in the Gippsland diocese.

Rev. Hugh Kay is coming from England to be rector of Gnowangerup (Hunbury). He arrives in December.

Mr A. A. Robertson, B.E.M., the longest serving member of Perth synod, has decided not to seek re-election. He took his seat in synod in 1927 and has held many offices including lay canon, and provincial and general synod representative. He is 81.

Rev. William M. Harris, rector of Macquarie Plains (Tasmania) since 1967 has been appointed rector of Deloraine from November 30.

Rev. Wilberforce H. L. Brooke, recently retired of Paterson (Newcastle), died on September 10, aged 79.

Rev. Peter E. Lockyer, curate of Holy Trinity, Glen Innes (Armidale), since 1968 has been inducted to the charge of Delungra.

Rev. Neville E. Collins, vicar of Baradine (Armidale) since 1964, has been appointed vicar of Manilla.

Rev. Mervyn S. Wearne, vicar of Manilla (Armidale) since 1967, has been inducted as vicar of Walgett.

Archdeacon John R. Bleby, rector of St. David's, Burnside (Adelaide), has resigned his archdeaconry and has accepted nomination to the parish of Balhannah in the proposed diocese of The Murray.

Mr Allan J. Dalziel, General Secretary of the N.S.W. Temperance Alliance since 1964, died after a short illness in Sydney on October 5.

Dean Archibald W. Morton, of Sydney was prevented from attending synod by serious illness. His many friends will be glad to know that as we went to Press, he was making a good recovery.

Rev. Clive E. Brook, curate of St. Paul's, Roma (Brisbane) since 1967, has been appointed vicar of Wondai-Proston.

Rev. Roy M. Grant, curate of St. James', Toowoomba, has been appointed rector of Holy Trinity, Goondiwindi.

Clergy retiring age fixed

PARISH CLERGY will retire at 65 under the provisions of a retirement ordinance passed at Sydney's synod on October 16. Deaconesses will retire at 60 and archbishops and clerical canons at 70. Bishops-coadjutor, the dean will also retire at 65.

The ordinance applies to clergy whose appointments are made after the passing of the ordinance but parochial clergy may have their appointments extended by the Diocesan Retirement Board.

By another ordinance, people of 18 years of age may in future be elected to parish councils. Hitherto, they have been able to vote at vestry meetings but could not be elected to office. This barrier is now removed.

By a large majority, synod also assented to the canon of General Synod which seeks to change the name of the Church of England in Australia to the Anglican Church of Australia. In assenting to the ordinance, Archbishop Loane said that he regretted that it had been passed. He said that he felt that "Anglican" was a "poor, pale, anaemic equivalent for the good old word, 'English!'"

hot line

Round-up of church press comment

General Synod received only brief mention in October issues of diocesan papers because of their deadlines. Adelaide Church Guardian was quietly delighted about the passing of the canon establishing the diocese of the Murray. Bishop Reed hopes that the bishop may be elected by the clergy and laity of the new diocese plus four clerical and four lay reps. of Adelaide with the Bishop presiding.

Perth reps. met their archbishop-elect at a dinner during General Synod, says the Anglican Messenger. Some had not met Bishop Sambell before, but

they liked what they saw. Anglican Encounter (Newcastle) reports "inspiration and frustration." It talks of the cramped conditions for General Synod's 210 members. Not a word of pity for the 700 members of Sydney synod who met in the same Chapter House during October.

However, the same paper gave up the whole front page to reports of General Synod activities. Tasmania's Church News also gave it the front page with much attention to the Commission on marriage and divorce. A letter to the editor says that



The only two women on General Synod — (left) Miss Irene Jeffreys (Adelaide) and Miss Hilda Beaumont (Brisbane).

Two evening services at Claremont

EVENING PRAYER has become so popular at Christ Church, Claremont, diocese of Perth, that from September, the rector, Rev. Ron Edwards, has introduced two services.

The first at 7 p.m. is the traditional service with full choral participation. The second at 8 p.m. is a more informal service of praise, thanksgiving and intercession. Mr Edwards preaches the same sermon at both services.

It would be interesting to know of other churches in Australia which have two evening services.

Melbourne theological training

THE INAUGURATION at a service in Trinity College Chapel in September of the Melbourne United Theological Faculty represents an important advance in theological training in Australia. At the moment, the United Faculty comprises theological teachers from Trinity (Anglican), Ormond (Presbyterian) and Queens (Methodist) Colleges, and it is expected that the Jesuit Theological College will soon be participating. From 1970 it will provide a common course of lectures for the preparation of candidates for the ministry of the participating churches. These will lead to the Melbourne College of Divinity Bachelor of Divinity degree.

The Report of the Committee on Theological Education presented to General Synod listed three essentials for theological education—degree standard courses, ecumenical teaching, and lay participation. This scheme embodies these principles and sixty years after its formation, the Melbourne College of Divinity has hopes of fulfilling the intentions of its founder, Archbishop Clarke.

The archbishop has announced that from 1970 all graduate candidates for ordination in this diocese will undertake this course. They will reside at either Trinity or Ridley Colleges which will provide supplementary tutorial assistance.

The following standards have now been laid down for Melbourne ordination candidates:

1. Candidates for ordination under 25 years will normally be required to have matriculation, or achieve an equivalent standard before acceptance for training by the Diocese.
2. Graduates will normally be expected to enrol for the Melbourne B.D. and attend the lectures of the United Faculty of Theology. These may be supplemented by college tutorials at either Trinity or Ridley.

3. Men who have matriculation will in the first instance be expected to apply for university entry and Commonwealth Scholarship. Only after failure to secure this will permission be granted to enrol for London B.D. or Th.L.
4. Candidates under 30 years will normally be expected to complete Th.L. before ordination.
5. Candidates under 40 years will normally be expected to complete Th.Dip. before ordination.
6. All candidates will normally be expected to have at least one year's full-time residential training before ordination, preferably the final year.

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Series 11 Communion service is a "retrograde step in many ways." Rev. David Pearce goes to town on Australia's '69 and takes it to pieces. He concludes that it may have merits he doesn't see.

The deadlines for See meant that General Synod could not be covered but Archdeacon Bob Dann's appointment as coadjutor-bishop certainly was. And there is a provocative letter about State Aid—refuse it! One headline reads "Judge W.C.C. by its actions — its talking is too much by half." Its Canterbury meeting in August is described as a non-event. Not another?

The Church of England News-paper (London) is sponsoring a new weekly interdenominational Christian Record to fill the gap left by the closure of The Christian. The new paper includes the interior 12 pages of the C.E.N.

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